## HOW BLOOD WILL TELL

TALMAGE'S TALK ABOUT HEREDITARY TRANSMISSION OF QUALITIES.

Descondants of a Christian Ancestry Bound to be induenced for Good Thereby, and to Sustain the Family Traditions - Children of Deprayed Parents Forewarned,

FAVETTE, Mo., March 31 .- At the invitation of the chief citizens of this place, the Rev. T. DeWitt Talmage, D. D., stopped here to preach on his way to Kausas City and other places. He arrived yesterday (Saturday) afternoon, and will leave on Monday. His audience here was no excep-tion to the rule that no church for the last twenty years has been large enough to hold the audience when Dr. Talunage is announced to preach. The preacher's subject was "Heredity," and his text I Samuel, xvii: 58, "Whose son art thou, then young man?" Following is his sermon in full, which is the eleventh in the series on "The

which is the eleventh in the series on "The Marriage Ring;"
Never was there a more unequal fight than that between David and Goliath. David five feet high; Goliath ten. David a shepherd boy, brought up amid rural scenes; Goliath a warrior by profession. Goliath a mountain of braggadocia; David a marvel of homility. Goliath armed with an iron spear; David armed with a sling with smooth stones from the brook. But you are not to despise these latter weapons. There was a regiment of slingers in the Assyrian army and a regiment of slingers in the Egyptian army, and they made terrible execution, and they could cast a stone with as much precision and force as now can be luried shot or shell. The Greeks in their army had slingers who would throw their army had slingers who would throw leaden plummets inscribed with the irritating words "Take this." So it was a mighty weapon David employed in that famous combat

weapon David emproyed in that tamous combat.

A Jewish rabbi says that the probability is that Gollath was in such contempt for David that, in a paroxysm of laughter, he threw his head back, and his helmet fell of, and David saw the uncovered forehead, and his opportunity had come, and, taking this sling and swinging it around his head two or three times, and aiming it at that uncovered forehead, he crushed it like an egg-shell. The battle over, behold a tableau King Saul sitting, little David standing, his fingers clutched into the hair of decapitated Gollath. As Saul sees David standing that her a believe is the head the schartle rack. fingers clutched into the hair of decapitated Gollath. As Saul sees David standing there holding in his hand the glustly, recking, staring trophy, evidence of the complete victory over God's enemies, the king wonders what parentage was honored by such heroism, and in my text he asks David his pedigree: "Whose son art thou, thou young man?"

The king saw what you and I see, that The king saw what you and I see, that this question of heredity is a mighty question. The tenger I live the more I believe in blood—good blood, bad blood, proud blood, humble blood, blood, bows blood, thieving blood, herole blood, cowardly blood. The tendency may skip a generation or two, but it is sure to come out, as in a little child you sometimes see a similarity to a great grandfather whose picture hangs on the wall. That the physical and mental and moral qualities are inheritable is patent to may one who keeps his even onen. The may one who keeps his eyes open. The similarity is so striking sometimes as to be amusing. Great families—legal or literhe smusing. Great families—legal or liter-ary—are apt to have the characteristics all down through the generations, and what is more perceptible in such families may be seen on a smaller scale in all families. A thousand years have no power to obliterate

The large lip of the bouse of Austria is reen in all the generations, and is called the Hapsburg lip. The house of Stuart always means in all generations cruelty and ligotry and sensuality. Witness Queen of Scots. Witness Charles I and Charles II. Witness James I and James II and all the other scoundrels of that imperial line. Scottish blood means persistence, English blood means revenue for the aucient, Welsh blood means religiosity, Danish blood fondness for the sea, Indian blood means rosming disposition, Celtic blood means fervidity, Roman blood means couquest.

quest. The Jewish facility for accumulation you The Jewish facility for accumulation you may trace clear back to Abraham, of whom the Bible says "he was rich in silver and gold and eattle," and to Isaac and Jacoo, who had the same characteristics. Some families ere characterized by longerity, and they have a tenacity of life positively Methuselish. Others are characterized by Goliathian stature, and you can see it for one generation, two generations, ive generations, in all the generations. Vigorous theology runs on in the line of the Alexanders. Tragedy runs on in the families of the Kembles. Literature runs on in the line of the Troilopes. Philanthropy runs on in the line of the Wilberforces. Statesmanship runs on in the line of the Adamses. Henry and Catherine of Navarre religious, all their families religious. The celebrated family of the Casini, all mathematicians.

Henry and Catherine of Navarre religious, all their families religious. The celebrated family of the Casini, all mathematicians. The celebrated family of the Medici—grand-father, son, and Catharine—all remarkable for keen intellect. The celebrated family of Guetavus Adolphus, all warriors.

This law of heredity asserts itself without reference to social or political condition, for you semetimes find the ignoble in high place and the honorable in obscure place. A descendant of Edward I is toil gatherer; a descendant of Edward III a doorkeeper; a descendant of the duke of Northumberland a trunk maker. Some of the mightiest families of England are extinct, while some of those meat honored in the pecrage go back to an ancestry of hard knuckles and rough exterior. This law of heredity is entirely independent of social or political condition. Then you find avaries and jealousy and seasuality and fraud having full swing in some families. The violent temper of Frederick William is the inheritance of Frederick the Great. It is not a theory to be set forth by worldly philosophy only but by digine authority. Do vou not This law of beredity asserts itself without reference to social or political condition, for you somatimes find the ignoble in bigs place and the honorable in obscure place. A descendant of Edward I a toll gatherer; a descendant of Edward II a doorkeeper, a descendant of Edward III a doorkeeper, a descendant of the duke of Northumber; a discendant of the duke of Northumber; a religion? Oh, what a last will land a trunk maker. Some of the nightiest families of Edward I in the peerage go back to an ancestry of Lard knuckles and fough exterior. This law of hereiity is entirely independent of social or political condition. Then you find avaries and lealousy and sensuality and fraud having full swing in some families. The violent temper of Frederick the Great, It is not a theory to be set forth by worldly philosophy only, but by divine authority. Do you not remember how the Bible speaks of "a chesen generation," of "the generation of the righteous," of "the generation," of "a stubborn generation," of "the iniquity of the past visited upon the chidren unto the third and fourth generation." So that the text comes to-day with the force of a projectile hurled from mightlest eatapult: "Whose son art thon, thou young man i" "Whose son art thon, thou young man i" were sung to sleep with the holy nursery rlyme? Where is the old clock that ticked away the moments of that sick pask in a find the stages in a find the stages in the mortgages, and careful about the title of your radicale, or a find making no provision that the stages was a careful about the title of your property between the setting and trandmant that shall get grandfather and grandmant and testament you are making, my brother. The law of hereity is lead to the esting of the mortgages and the Christian industry to the mortgages, and careful about the title of your shall get grandfather and grandmant in the mortgages, and the chain to my provide the st

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same stoop of shoulder under the weight of age, the same old style of dress or cost, the same smile, the same tone of voice. I hope you remember them before they went away.

age, the same old style of dress or cost, the same smile, the same tone of voice. I hope you remember them before they went away. If not, I hope there are those who recited to you what they were, and that there may be in your house some article of dress or furniture with which you associate their memorles. I want to arouse the most sacred memorles of your heart while I make the impassioned interrogatory in regard to your pedigree:

"Whose son art thou, thou young man?"
First, I accost all those who are descended of a Christian ancestry. I do not ask if your parents were perfect. Perhaps there were sometimes too much blood in their eye when they chastised you. But from what I know of you, you got no more than you deserved, and perhaps a little more than you deserved, and perhaps a little more chastisement would have been salutary. But you are willing to acknowledge, I blick, that they wanted to do right, From what you save at the family altar and at neighborhood obsequies, you know that they had invited God into their heart and life. There was something that sustained those old people supernaturally. You have no doubt about their destiny. You expect if you ever get to heaven to meet them as certainly as you expect to meet the Lord Jesus Christ.

That early association has been a charm for you. There was a time when you got right up from a house of iniquity and walked out into the fresh air because you thought your mother was looking at you. You have never been very happy in sin because of a sweet old face that would present itself. Tremulous voices from the past accosted you until they were seeningly audible, and you looked around to see who spoke. There was estate not mentioned in the last will and testament, a vast extate of prayer and holy example and Christian entreaty and glorious memory. The survivors of the family gathered to hear the will read, and this was to be kept, and that was to be kold, and it was share and share alike. But there was an unwritten will that read something like this; "In the name of

read, and this was to be kept, and that was to be sold, and it was share and share alike. But there was an unwritten will that read something like this: "In the name of God, amen. I, being of sound mind, bequeath to my children all my prayers for their salvation: I bequeath to them the Christian religion which has been so much comfort to me, and I hope may be solate for them; I bequeatlf to them a hope of reunion when the partings of life are over, share and share alike may they have in eternal riches. I bequeath to them the wish that they may avoid my errors and copy anything that may have been worthy. In the name of the God who made me, and the Christ who redeemed me, and the Holy Ghost who sanetifies me. I make this my last will and testament. Witness, allye hosts of heaven. Witness, time, witness, eternity. Signed, scaled, and delivered in this our dying hour. Father and mother."

You did not get that will proved at the surrogate's office, but I take it out to-day and I read it to you. I take it out of the alcoves of your heart; I shake the dust off of it; I ask you will you accept that inheritance, or will you break the will? O ve of Christian ancestry, you have a responsibility vast beyond all measurement! God will not let you off with just being as good as ordinary advantage. Ought not a flower plauted in a hot-house be more thrifty than a flower plauted in a hot-house be more thrifty than a flower plauted in a hot-house be more thrifty than a flower plauted in a hot-house be more thrifty than a flower plauted in a hot-house be more thrifty than a flower spanted outside in the storm? Ought not a factory turned by the Housstein concludes a first this women for the storm? Ought not a factory turned by a thin and shallow mountain stream? Ought not a factory turned by a thin and shallow mountain stream? Ought not spanted for their control for this common for the storm of the this common for the control for the common

cradle unblessed?

A father sets his son up in business. He keeps an account of all the expenditures. So much for store fixtures, so much for store fixtures, so much for rent, so much for this, so much for that, and all the items aggregated, and the father expects the son to give an account. Your heavenly Father charges against you all the advantages of a pious ancestry—so many prayers, so much Christian example, so many kind entreaties—all these gracious instructes one tremendous aggregate, and He asks you for an account of it. Ought not you to be better than those who had no such advantages? Better have been a foundling picked up off the city commons than with such magnificent inheritance of consecration to turn out indifferently.

Cught not you, my brother, to be better, having had Christian nurture, than that man who can truly say this morning: "The first word I remember my father taking hold of me was in wrath: I never saw a Bible till I was ten years of age, and then I was told it was a pack of fles. The first twenty years of my life I was associated with the vicious. I seemed to be waited in by sin and death." Now, my brother, ought you not—I leave it as a matter of fairness with you—ought you not be far better than those who had no early Christian influence? Standing as you do between the generation that is past and the generation that is past

sons and daughters of the helricom which your parents left you? Ah! that cannot be possible, that cannot he possible that you are going to take such a position as that. You are very enreful about the life insurances, and careful about the deeds, and careful about the title of your property, because when you step.

man 1"

"Well," says some one, "that theory discharges me from all responsibility. Born of sanctified parents we are bound to be good and we cannot help ourselves. Born of unrighteous parentage we are bound to be evil and we cannot help ourselves."

As much as if you should say "the centripetal force in nature has a tendency to bring everything to the center. The centrifugal force in nature has a tendency to throw out everything to the center. The centrifugal force in nature has a tendency to throw out everything to the periphery, and, therefore, everything will go out to the periphery," You know as well as I know that you can make the centrifugal and you can make the centrifugal overcome the centripetal. As when there is a mighty this of good in a family that may be overcome by determination to evil, as in the case of Aaron Burr, the liborting will be over the who had for faller President Ror.

"Well," says some one, "that theory distinct liked away the moments of that slekness on that awful night when there were but the ticked away the moments of that slekness on that awful night when there were but the ticked away the moments of that slekness on that awful night when there were on that ticked away the moments of that slek, hat ticked away the moments of that slek, ha

canfiding, trusting of mothers in her Heav-enly Father's care and grace? She never doubted, she believed; she always prayed as if she did. My Bible—my mother's Bible— and my conscience teach what I sm and what I have made myself. Oh, the bitter rayers of na negrating conscience? I need

pangs of an accusting conselence: I need a Saviour mighty to save. I must seek Him. I will. I am on the sea of existences, and I can never get off from it. I am alloat. No anchor, no rudder, no compass, no book of instructions, for I have put them all away from me. Saviour of the perishing, save or I perish."

Do you wonder that the next day be arose in prayer meeting and said: "My brethren, I stand before yon a menument of God's amaring mercy and goodness, forever blessed be His holy name; all I have and all I am I consecrate to Jesus, my Saviour and my God!" Oh, the power of ancestral prayer. Hear it! Hear it!

If. But I turn for a moment to those who had evil parentage, and I want to tell you that the highest thrones in heaven and the mighrlest triumplis and the brightest crowns will be for those who had evil parentage, but who by the grace of God conquered. As useful, is splendlid a gentleman is I know of to-day had for father a man who died blaspheming God until the neighbors had to put their fingers in their cars to shut out the horror. One of the most consecrated and useful Christian ministers of the dieth of the most consecrated and useful Christian ministers of the dieth of the most consecrated and useful Christian ministers of the dieth of the most consecrated and useful Christian ministers to shut out the horror. One of the most consecrated and useful Christian ministers to shut out the horror. One of the most consecrated and useful Christian ministers to shut out the horror. One of the most consecrated and useful Christian ministers to shut out the horror. One of the most consecrated and useful Christian ministers to shut out the horror of evil, sometimes one cludy in the first of the fourth generation. The thirst for intoxicants has burned down through the arteries of a hundred and fifty years. Pugnacity or combativeness characterizes other families. Sometimes one form of evil, sometimes and the repeated of the consecration of the christ of the consecration of the christ of the consecration of the

cation Other Than "Reform." Rev. Dr. Schnelberger, of Baltimore, will speak at the Adas Israel Tabernacle, corspeak at the Adas Israel Tabernacle, corner Sixth and G streets, next Sunday afternoon at 4 o'clock. He will urge the necessity of establishing a college for the education of Hebrew rabbi and teachers in the east, probably in New Yorkeity. This has become desirable to the members of the orthodox branch of the Hebrew Church, because at present there is but one college, located at Cincinnati, for this purpose, the president of which leaning to ideas of the reformed church, they fear will influence the education of the orthodox in their training for the ministry. There appears to be but little opposition to the movement, as members of the reformed church consider that a second college for the education of their rabbi would be desirable, only fearing and wishing to avoid widening only fearing and wishing to avoid widening

The Lightning-Rod Man.

Not long ago a professional repairer of lightning rods, who was at the time engaged in putting up additional lightning rods on the Washington monument at the national capital, told our informant that some years ago he foll from abuilding on Baltimore street—the knot in his rope slipped and he fell forts feet. Fortunately he fell on a pile of capty packing boxes, which in a great measure broke his fail, and he was not killed. He was taken up senseless, but came to in an hour or so, with no bones broken. "An nour before that," sail he, "I was hanging by the same rope ten feet below the coping of the shot tower on Fayette street; if my rope had slipped thon, I would not be here talking to you. But for a long time I lost my grip, so to speak. Time was when I thought nothing of my work, but I found it difficult to keep my mind steady when aloft. I tried all manner of medicines to but little purpose, and began to think I would have to turn my attention to some other mode of life. But you know, boss, when one does only one fining for a number of years. It's difficult to get out of the groove, and beades, my work pays well. There are few of us in the business, and I wanted to hang on to it. One day a friend advised me to try Dr. Renley's Celery, Beef, and from. I knew beef and colery was goon, says, I there mins be something in the extract. I got a bottle, then another, and could feel myself setting tone every day. By the time I had taken ax bottles my nor ves ware as acrong and steady as anybody's, and I mas game in high pluces as I am on the sidewalk. I keep it in the house all the time and take a little every day.

\*\*A Salvation Celebration.\*\*

The sixth annual review and anniversary

THE WORLD'S BEST CENTURY

Robert Laird Collier's Sermon on Progress-The Poetlen1 vs. Scientific Idea. At All Souls' Unitarian Church Rev. Robert Laird Collier preached to a large tians it, is: "I build again the things which I destroyed," He said that in modern civflization faith in progress is universal: it was, indeed, a tenet of modern philosophy that progress is an instinct of human nature; in other words, it is perfectly natural; mankind has a feeling that mankind must go ahead. Both poetry and history seem to be

in other words, it is perfectly natural; mankind has a feeling that mankind must go ahead. Both poetry and history seem to be in conflict with this theory of modern society, but in point of fact there is a proliminary question which cannot be set aside if we propose to ask an indorsement from either poetry or history for this general belief of the race.

What is progress? Even physiologists are not agreed as to what animals may properly claim to be called the higher animals, and it is not strange that in the complex problem of society no criterion has been agreed upon as a standard of progress. No rule for determining the standard of progress can be stated upon which all men would agree, but a rule of progress may be stated which most people would admit to be true and against which opposition would stand no chance in establishing a creed of the civilized world.

The oldest traditions of especially the older group of nations confirm in some way or other the old flebrew story that man began at his worst. Through all classical antiquity there was a tradition of the golden and silver agree that had preceded; just as among the Hebrews there was the same traditions, and there were cloquent facts which confirmed the spiril and the principle of this poetry. Whole nations had remained stationary, as to progress of any sort, from the dawn of their history. Other nations have advanced for long periods without any perceivable set-back, and then at has come to a point beyond which they have never gone, as the Chinese; and this national immobility has become with that nation a sacred creed. Other nations still, once the most powerful and endowed with a splendid civilization, are now in a state of decay; such nations are the Egyptian, Assyrian, Greek, and Roman. Others still have passed wholly from the face of the earth. We find communities in close proximity to the track of civilization that have been steadily going back and which give signs of ultimate extends of the midration of thill higher races.

Some one calls civiliza

races.
Some one calls civilization the blossom-Some one calls civilization the blossoming of the migration of tribes, and is of the opinion that every great section of progress has started from some barbaric invasion, and further, that the most nobly organized races of men have always had the greatest tendency to migrate. Europe, for instance, has had its three sges—the stone, the bronze, and the from—each period corresponding to a different race and territorial supremacy. The bronze men came from a great distance and introduced the knowledge of metals and their working together with a sense of art, and the custom of burning the dead, whilst the tall, strong, long-headed men of the fron age represent the first for war and conquest, and brought the tribes which preceded them into subjection.

jection.

Mr. Herbert Spencer, on the other hand, says civilization is the increase of the adaptation of man to his environment—that is, the adaptation of his internal powers and wishes to his external light and life. A tribe of Australians may be better able to throw a homerany or light a fire the architects of heaven can bulld, the archived with the words; "More than conqueror."

But whatever your heredity, let me say, you may be sons and daughters of the Lord God Almighty. Estranged children from the homestead come back through the open gate of adoption. There is royal blood in our velns. There are crowns on our escutcheon. Our father is king. Our brother is king. We may be kings and queens unto God forever. Come and sit down on the ivory bench of the palace. Come and wash in the fountains that fall into the basins of crystal and alabaster. Come and look out of the upholstered window upon gardens of azalea and amaranth. Hear the full burst of the orchestra while you banquet with potentates and victors. Oh, when the text sweeps backward let it not stop at the cradle that rocked your infancy, but at the cradle that rocked your fanger, but at the throne on which you may reign forever and ever. "Whose son art thou, thou young mans?" Son of God! Heir of morbality! Take your inheritance!

Dr. Pience's "Favorite Prescription" is the debilitated woman's best restorative tonic.

ANOTHER UEBREW COLLEGE.

The "Orthodox" Church Wants Education Other Than "Reform." able to throw a boomerang or light a fire without matches than the English colonists

is the military art. Napoleon could have conquered Alexander. The battle array of mankind, the lighting forces of the human race, constantly mark the essential and persistent law of civilization. Force has tended to concentrate itself more and more in certain groups which we call the civilized nations. Another fact illustrative of progress in the arts of war is the fact that

tended to concentrate itself more and more in certain groups which we call the elvilized nations. Another fact illustrative of progress in the arts of war is the fact that military vices actually decline as military strength augments. There is an improvement in the moral fiber of civilization.

Cardinal Newman has said that men are guided always by type and not by argument. It is the life of the teacher which is catching and not his doctrine. The Christian era was ushered in by the power of a life, which life became a type and not a logic. The first ages of the Christian realigion were ages of simple faith. It was the life of Christ that caused those about Him to believe in Him. There was no such thing as a critical method. Christ himself was a wonder, a miracle, a revelation of God; and to represent Christ and to report his sayings the simple and honest writes everywhere, in the most simple and honest way, used the language of wonder and of miracle. They are telling the story of faith, not of fact. It was believed that the kingdom of God somehow (and nobody knew how) was at hand—that the Messiah had come upon the earth, and every hour in the life of our Master, every saying and event was a fulfilment of all the law and the prophets. Men for the first time came to the consciousness that God was right here, and from this proceeded a ground swell of feeling which gained in force through the entire apostolic age. Cold intellect, after twenty centuries, stands dumb or doubting before these records, for we come with critical spirit and nineteenth-century methods. But who shall say what is true and what is false in this domain of feeling; We have entered upon an age of spiritual reason, criticism. As it was attempted to prolong the conquests of feeling when the feeling itself had passed away, now when this era of ecclesiasticism, of the authority of popes and churches, of preposterous creeds and frightful anathemas have lost their power over the consciouse of the race, there is a struggle as unto death to main-tain i this cra of ecclesiasticism, or the authority of popes and churches, of prepaeterous creeds and frightful anathemas have lost their power over the conscience of the race, there is a struggle as unto death to maintain its sway, but spiritual reason now distinguishes between the poetry and the fact; crircism seems to approach a midday glow, the light has come, darkness disappears, no ecumentcal council, no evangelical alliance can stay the progress. The cry is not for less, but for more light, and the whole volume of light, all the results of science, all the tendencies of modern life are arrayed against this exclusive spirit of ecclesiasticism. Religion must go with reason, or stop still and not go at all. If physical miracles, if hierarchical priesteraft, if verbai inspiration, if dogmas of substitutional atonements and unending tortures of the sculs of men can be spelled out in the terms of common sense and modern reason, then, and then only, have they any show whatever of surrival. Reason, science, infieldigence, common sense, modern literature have invented up to now no suitable language for the expression of these mischievous traditions.

the expression of these mischievous traditions.
And yet it may be that long, long hence,
When come of effect have passed.
We shall come, not blindly impelled, but free,
To the orbit of order at last;
And a finer peace shall be wrought out of pain
Than the stars in their courses know.
Ab, he! but my soul is in sorrow till then,
And the feet of the years are so slow.

Dying From a Pistol Shot. Toney Walker, the young colored man who it is alleged accidently shot a companion named James Brooks, Friday night, has surgendered himself to the police. Brooks was in a dying condition yesterday. At the instance of Dr. Yamali, the police ambilance was sent for to remove the lad to a hospital, but on the strival of the wagon his parents refused to allow the boy to be taken away. THE MARKETS.

Stocks Very Dull-Closed Firm-Ru-

mers—Money Easy.

New York, March 20.—To-day's stock market was again very dull, with prices generally in clined to be weak until about 1. o'clock, and firm to strong during most of the remainder of the day. The only feature of the operations was the real stocks, and by the control of the c

Quotations of Saturday's Stock Sales. The following dally market reports have been furnished by J. Vance Lewis, broker, Le Droit building Eighth and F streets, being the most ac-

ı	tive stocks in the New York			meea	
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March	261/2	20%	61%	20%
May	307/a	20%	50%	20%
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Washington Gas Light Co 20.,	39	20
Georgetown Gaa Light Co25	40	- 11
Franklin Insurance Company 25.	Week.	: 140
National Union Insurance Co50.		9.9
Arlington Insurance Company, 190.		2.0
Columbia Insurance Company 5.		13
German-American Ins. Co, 180.		- 21
Potomac Insurance Co		. 23
Riggs Insurance Co a.		1.0
Board Pub. Works Green Sa		97
Washington Market Co. stock 50,		. 199
Wash'n Brick Machinestock 100.		93
National Metropolitan Bank 100.	, 100	11
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Citizens' National Bank 100,		+1
Second National Bank	. 310	10/99
Central National Bank100.		17
Great Falls Ice Company 100.	197	. 3
Pennsylvania Telephone Co59.	45%	1 14
Chesaneake & Potomac Tel, Co. 100.	68.4	6
U. S. Electric Light Co100.		
National Safe Deposit Co 100		- 14
Wash, Light Inf. 1st mortgage, .100		- 9
Baltimore Produce Mark	et. Ma	reh 2

BALTIMORE STOCK MARKET.

BALTIMORE, March 20.—Virginia coupons, 63; new 3s, 634 bid, to-day.

Debate in the House Saturday. Under the special order made on Tuesda last, the limited debate on the adverse report on the free coinage bill was begun on Saturday, Messus, James, of New York; Seymour, of Connecticut, and Remphill, of South Carolina, opposed free coinage, the latter asserting that the present standard silver dollar had neither a dellar's worth of silver in it nor was it a promise to pay a dollar in the fatture. Every time the government bought 80 cents' worth of silver and stamped it as a dollar it stamped a falsehood on the face of its own coin and robbed the man to whom it was paid.

Mr. O'Donnell, of Michigan, discussed the subject of the production and communition of sugar and molasses, and advocated the payment of bounties to encourage the cultivation of sugar. est, the limited debate on the adverse repo

of sugar.

Mr. Byuum, of Indiana, argued in favor of the passage of the free coinage bill.

Mr. Stone, of Missouri, announced that he was in favor of any measure which would tend to restore silver to an equality with gold.

Mn. HENRY MYLANDER, a well-known tailor of Baltimore, writes: "I have been suffering Mn. HESEY MYLANDER, a well-known canoo of Baltimore, writes: "I have been suffering for some time with a severe pain in my back from which I was unable to obtain relief. I gave Salvation oil a trial and less than a bot-tic entirely cured me. I do not hesitate to pronounce it a most excellent limitant."

DIED.

MEDING.—On Friday, March 19, 1805, at 10 p. m., ANNA HERMETTA, in the 20th year of her arge, of gastritis incure, wife of John J. Median, Funeral from St. John's Church, Monday, 224 munt, at 3 o clock p. m. Friends are respect-billy invited to attend.

fully invited to attend.

PHILLIPS.—On Saturday, March 20, 1881, of apoplexy, George H. Puntlies, in the 70th year of hisage.

Funeral Monday, at 2 o'clock p. m., from his late residence, 125 B street southwest. Friunds are respectfully invited to attend.

GARGES.—On Sunday morning, March 21, 1886, at 5.55 o'clock, R. EMMET GARGES, second on J. H. and M. A. Garges, aged 42.

Funeral services from his late residence, 204 Seventh street southeast, on Tuesday morning at 9 o'clock. Interment at Anandale, Va.

BYENE.—On Sunday, March 21, 1856, at 2.30 BYRNE.-On Sunday, March 21, 1886, at 2 clock a. m., James P. Byrne, in the 25th ye o'clock a. m., AMS F. Briss, in the confrist age.

Funeral will take place from his late residence, 204 Fourteenth street northwest, at 9:30 o'clock on Tuesday morning, thence to 84.

Matthew's Church, where required high mass will be colebrated for the repose of his soul.

Friends and relatives invited to attend.

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THE COURT RECORD.

Court in General Term-Chief Justice Cartter and Justices Cox and Merrick, -Assign l. vs. Galt & Hewitt; verdict for plaintide, A

al. vs. Galt & Hewitt, verdict for plaintiffs. Assigniport uncharged.
Equity Court—Jashon Jamon—Jashash vs.
Stier; Elichard Colburt appointed mardian act
litrin. Chase vs. Timesy rile on John T. and
lernis Times. Pouglas vs. inclewith et al.;
to confesso sesines John V. Quasiceabush.
Incleson vs. Jackson: C. A. Walter appointed
quarding ad litem. Bevers vs. Proop, underlaking to release mechanics litri. Thompson
vs. Musser, confirmation of health of reporting
Martin vs. Bent; sale confirmed nits. Assignments for fo-day—Nor 12, 22, 24, 25, 27, 28, 29,
31, 82, 26,
Criminal Court—Justice MacArthur.—Edgene Morgatt, larceny and house tavaking;
bleaded not guilty, James Bash, larceny from
the person: recognizance forfeited. Margoria
filey, convicted of seiling unlabled deconargerine filted 100. Edward Davis, embeddance
admitted to hall in zeo. James Pash Serton, assaid
with intent to kish metion for new trial filed,
Assignment for to-day uncelmaged.

EA K. of P. Colchration.

EA K. of P. Celebration.

Maj. Gen. James R. Caranhan, commander, in-chief of the Uniformed Rank of Kaights of Fythias throughout the world, will arrive in the city to-night. To-night a hanquet will segiven at Abners, where several provinced members of the order will deliver at transce. Washington and Nelson divisions of the uniformed rank will act us the error; to ten. Carrishon.



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For seven years I suffered with a cancer on my face. Eight months ago a friend recommended ind use of wait's Rejected and I determined to make in effect to procure it. In this it was successful, and began its use. The influence of the medicine at first was to somewhat agernavise the core; but seed, the findamention was sillayed, and I began to improve after the first few bottles. My general health has greatly improved. I am strober, and able to do any kind of work. The enner on my face began to decrease and the liter to heal, until there is not a vestige of it left-only a little scar marks the place.

Allasta, Ga., Aug. 11, 1885.

There had a cancer on my face for some years, exceeding from one cheek lone across the nose to the other. It has given me a creat deal of pain, at times burning and tiching to such an extent that it was almost unlearable. I commenced using Suff's Specific in May, 1886, and have used exist bottles. It has given the greatest rolls by recovering the inflammation and restoring my general health. W. Hannes.

Knoxville, Iowa, Sept. 8, 1885.

KNOXVILLE, IOWA, Sept. S, 1885, Treatise on Blood and Skin Diseases mailed free. The Swift Specific Co., Drawer 3, Atlanta, Ga. N. Y., 157 W. 23d st.

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